

NEVVES
From Bohemia.

(12)

An Apologie

Made by the States of the King-
dome of Bohemia, shewing the Reasons
why those of the Reformed Religion
were moued to take Armes, for the de-
fence of the King and themselves,
*especially against the dan-
gerous Sect of Iesuites.*

WITH

A plaine Declaration, that those
who belong vnto the Monasteries and
Ecclesiasticall Iurisdiction (according vnto his
Maiesties Letters, and Agreements made betweene
the States of the Reformed Religion and the
Papists) haue good right, as being Sub-
iects of the Imperiall Maiestie, to
*the peaceable exercise of their Di-
uine Seruice, and building
of Churches.*

Translated out of Dutch into Latine, and
thence into English, by Will. Philip.

LONDON,

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to bee sold at his Shop, at the Signe of the
Flower de luce and Crowne, in *Pauls*
Church-yard. 1619.





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AN APOLOGIE
MADE BY THE STATES
of Bohemia, in their Defence
against the Iesuites.



WE the Barons,
Knights,&c.of Prage,
Ruttenbergh, Cutna,
and other Cities of
the famous Kingdome
of Bohemia, that re-
ceiue the holy Sacra-
ment of the Supper of
our Lord and Sauour
Iesus Christ, vnder
both kinds, and with one minde and consent hold,
and acknowledge the Bohemian Confession; Now
at this present assembled in the Castle of Prage, both
in our owne names, and also in the names of those
that are absent, send greeting, or make knowne vn-
to all men:

That whereas, after many iniuries and calamities
practised and done, in former yeeres, by the

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meanes and procurements of certaine malicious and turbulent persons, not onely Sectar, but also in title Spirituall (as they would pretend) specially that pernicious and most dangerous Sect of Iesuites, in the Kingdome of Bohemia (whose whole practises, actions, and counsels, tend onely and specially, by crafty and subtile meanes, not onely to bring our Kings soueraigne Maiestie, but also the States, and all the common people of the said Kingdome, that receiue the holy Sacrament of the precious Body and Bloud of our Lord and Sauour Iesus Christ (*sub vtraque*) vnder both kindes, into the yoke and subiection of forraine power, that is, of the Church of Rome) not onely by the Estates, but also by all others the Inhabitants of the said Kingdome, as well in Ciuill as Ecclesiasticall causes, sustained and endured. In the yeares of our Lord 1609. and 1610. all contentions and controuersies were fully pacified and ended; and to that end, by the Letters Patents of *Rodolphus*, the late Emperours Maiestie of famous Memory, as also by consent of both parts, that receiue the Sacrament as well *sub vna*, as *sub vtraque*: that is, vnder one, and vnder both kindes, at a generall Assembly or Parliament, then made and holden, it was firmly agreed vpon, and generally confirmed and consented vnto: that neither part should from thence-forth trouble, grieue or molest one the other; but that as well they that receiued *sub vna*, and those that communicated *sub altera*, according to the Vnion made and confirmed betweene them, should from thence-forth, peaceably and quietly, at all times, and in all places, without

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without interruption either of Spirituall or Temporall Authority, freely serue God; as by the said Letters Patents, Contract, and publique Assembly of Parliament holden, more at large appeareth. The which also his Imperiall Maiestie, our Soueraigne King, of his great and Princely clemencie, at his entry into the raigne of this his Kingdome, according to the manner and ancient custome of the Land, not onely generally, but specially ratified and confirmed.

Neuerthelesse, the aforesaid common enemies, as well of the King, and this Kingdome, as of all peace and quietnesse, haue spared no meanes, paines, nor labour, to deuise and practise, not onely, how, and which way, they might procure the breach and annihilating of the said most desired and confirmed Peace; but also to effect their euill, wicked, and pernicious purposes and intents, secretly practised against this Kingdome, and the Inhabitants thereof: And to that end, (when the said Peace and Vnion was fully ratified and confirmed) reiecting all other points, not onely refused to agree vnto the said Letters Patents, and Peace made; but also vterly denied to subscribe vnto the *Aminestis*, (whereby we, by the late Emperours *Redulphus*, of famous memory, consent, were fully and wholly reconciled together, and all reuenge and euill will to surcease and be ended) but rather fought by all the meanes they could practise and deuise, wholly and altogether to dissolue and exterminate the same; and to many men daily shewed their wicked and malicious intent: whereas before they were not onely secret,

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but in many causes and actions, open enemies vnto this their native Country, going about to bereaue and take from our present Lord and soueraigne King, the assignation of this Kingdome, and to transfer the same vnto another: But when they could not effect the same, and their hopes therein were altogether frustrated (for that, by Gods mercy, in his time appointed, all things by the commandement of the Emperours Maiestie, our soueraigne Lord and King, were fully confirmed) they proceeded so far, through the procurement of the Iesuites, and others their adherents; againe by many slanderous reports, and censures, both by word of mouth, and writing, to publish and proclaime all those in this Kingdome that receiue the Communion vnder both Kindes, to be notorious Heretikes: with whom, according to a maxime of their Papisticall doctrine, they are not bound (as they teach) to keep or hold any faith or promise: giuing also diuers other new-fayned, and infamous names, both vnto vs, and the doctrine of the Gospell, to the great contempt of our Religion of receiuing vnder both kinds; and not onely that, but also in their scandalous writings affirme, all those that vse the same Religion, as also, all that are not conformable to the Romish Religion, to be worthy of, and to haue deserued all kinde of Infamie and punishment; animating the Secular Magistrate with fire and sword, to persecute all those that professe the receiuing of the Communion vnder both kinds.

And the better to deceiue the simpler sort of people, and to set diuision and enmity betweene those
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of the reformed Religion : the said enemies of this Kingdome, and the common peace thereof, sought to set those whom we, by the Kings Maiesties Letters Patents, and his Graces speciall Consent, had made Protectors and Super-intendents of our Religion, at variance : by that meanes not onely vterly to with-draw them from their functions, but also wholly to subuert and ouerthrow our Religion. For in open Assemblies, when by meanes of their wicked and secret conspiracies, they had sowed contention and hatred among those of our Religion : when the said Vnion for Religion on our parts was made, and his Maiesties Letters Patents in Parliament rehearsed, as also a generall confirmation of all our immunities, and priuiledges of this Kingdome, confirmed by his sacred Maiestie our King now reigning, were in *specie* related; (purposely to further their wicked and malicious intents :) they were by them diuersly and contrarily interpreted. Sometime with great promises, and then againe with threatnings of incurring the Emperours Maiesties indignation, they sought to dissuade and terrifie the said Super-intendents from perseuering in the protection by them vndertaken: and by that meanes made such as in their profession of Religion were not well grounded and confirmed, to doubt and to wauer; bringing others, by promises and hopes of dignities, to yeeld to them, by fearing and doubting to be wholly disgraced and reiected of men, as also not to lose the benefite of earthly preferment; and so, ere they were aware, forsaking the Truth once by them acknowledged and receiued,
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fell from the same, to ioyne with them in their erroneous doctrine.

Then proceeding further, hauing gotten and obtained higher Offices and Dignities, not onely by Princely authority, and vertue of their Offices, but also by the Emperours Maiesties Regents, they found meanes to displace and thrust diuers old and well-deseruing persons of the Kingdome out of their Offices, and in the same to put other Captaines and adherents of their owne Religion, and by them troubled and molested the people for Religion: causing them, vnder pretence of temporall offences, to be punished and tormented. And such Ministers as, by authority from his Maiestie, were permitted to preach the Reformed Religion, in diuers Villages, they likewise displaced, and put others therein of the contrary Religion. And in the Townes of Prague, they also tooke such order, that those of the Papisticall Religion obtained the chiefeſt Offices, who by subtil practises and threatnings, found meanes by their importunities, to deale in such sort with diuers Officers, and Counsellors of the reformed Religion, that they were constrained to do whatſoeuer they desired and commanded.

Forasmuch therefore, as that it toucheth vs the Burghemasters and Councell, both of the ſold, new, and lesser Townes of Prague, which are of the Bohemian Profession, and communicate vnder both kinds: That whereas we and our Predecessours, as also the rest of the Cities professing the Religion, by a full consent and agreement made by them and vs, vnder our hands and Seales, at a publique

lique Meeting, when any thing was to bee done and handled touching the Letters Patents, and the liberty of Religion, the principallest persons of the said Townes and Religion, as also of all other Townes of the same Profession, bound themselves faithfully to aide and assise one the other therein, vpon paine of incurring perpetuall shame and infamie: As also, that by the tenor of the said Letters Patents and Meetings, we were strictly bound, when or at what time soeuer, the Protectors of our Religion, and of the Vniuersitie of Prage, (hauing any thing concerning the said Letters Patents, and our Religion to be determined and deliberated vpon) together with themselves summoned, the Lords of his Maiesties Councell, and the Iudges of both the Lawes to determine the same, there should fixe persons out of each Towne of Prage, as also out of euery other Towne of our Religion, bee called to those Meetings: Which we did not so well know, and that because at those Meetings, Offices in Townes and Cities of this Realme were oftentimes innouated and changed; as also, that by those of the contrary Religion, that sate and were mingled amongst vs, and by other meanes, we and our Protectors were much hindred in our proceedings; whē before the Emperours Maiesties departure from hence, expresse Commission was giuen vnto the Emperours Officers, all Papists, throughout the Townes of Prage, that they, contrary to all ancient custome, should take vpon them to enquire of the foundations of the Reformed Churches, as also to deale and meddle with the reuenues thereof, and

that without them and their consents, we neither could nor should determine vpon, nor dispose of any cause concerning our Religion in any of our Dioces, as before wee had done: All which tend to the annihilating of his Maiesties libertie granted vnto vs by his Letters Patents, and of the Vnion (wherein, among other things, is contained and set downe, that as much as concerning those of the Religion, as also their Churches, that the Emperours Maiestie should not trouble himselfe therewith, but that they of the Religion themselues, without the Emperour, should end and determine the same) and were thereunto perswaded by them, that for because the said Protectors, hauing twice by their Letters summoned them to meet, we (contrary to ancient custome) sent no man of our Religion thereunto: but with them of the contrarie Sect, did consult of things concerning our Religion (which they should not doe) and further wrote vnto the Emperours Maiestie, our Soueraigne King, that wee sent no such vnto the Councell to deale or speake for vs, and that so we agreed and consented vnto their said proceedings. Adding further, that all of vs, with one full and free consent, had agreed not to haue any other Protector of our Cause and Religion, but onely the Emperours sacred Maiestie: whereby what iniury might thereby hereafter be done vnto vs, and in the meane time, to all those of our Religion, all men of equall and sound iudgement may well see.

Wherefore, perceiuing our selues to bee deceived, and in an error; and further, that it was told

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vs, that as touching the supreme defence and protection of our Religion in this Realme, in our Preface of the Bohemian Confession, which is printed, this is therein openly comprehended and set down; That all the three Estates of the reformed Religion, and their Protectors and Consistories, would haue no other Defender nor Protector (next vnder God) but onely the Emperours Maiesty, our most gracious and Soueraigne King, and those to whom by the consent and certaine knowledge of his sacred Imperiall Maiesty, should by all the three Estates of the reformed Religion, be chosen to haue the ouersight and care of their said Consistories.

For these, and many other iust and reasonable causes, wee the said superiour States, haue at this present assembled together in the Castle of Prage, both for, and in our names, and for those of all the three Estates of our religion (which haue not refused, nor gone backe from the protection, which for our religion is appointed, nor by no meanes will be drawne from it) by writing to make our reasonable excuse in this case, vnto his Imperiall Maiestie, and therein haue so much preuailed, that they once againe haue all faithfully protested to ioine with vs in the same; & We for our parts haue vndertaken both presently, & promise in time to come, to maintain and vphold with all our power and might, euē to the last gaspe, all whatsoeuer belongeth, appertaineth vnto, or concerneth the Emperors Letters Patents, and the Contents thereof, for our defence, (so they bee in such sort ioyned, as that the one cannot subsist without the other) and be done with his Imperiall Ma-

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iesties consent. But that we the said three Estates of the reformed Religion may the better charge these publike enemies of the King, their Country, and the peace thereof, and make it apparant what they haue further practised, it is, that contrary to the lawfull proceeding in the Assemblies of the State of the Land to be holden, they haue made and ordained themselves as partiall Iudges of his Maiesties said Letters Patents, Assemblies and Vnion: And perceiuing that his sacred Imperiall Maiesty, our King & soueraigne Lord, is otherwise employed in diuers waighy affaires and businesse concerning the estate of Christendome in generall, and thereby is not able to remember and thinke vpon all the immunities and priuiledges, contracts, compacts, and grants concerning the Realme; that they might set his Maiesty at discord with the sayd three Estates of the reformed religion, and to mooue him to grant such commission to them, (which without doubt is contrary to the said Letters Patents,) they haue giuen out by writing to his Maiesty, that in the saide Letters Patents, & contract of Vnion, it is not contained, that such subiects as are belonging vnto Cloysters, should haue any right or authority to build themselves Churches; whereas that is not referred to their owne iudgements, but as it is said before, is committed to both parts, that is, that if any question should rise thereof, lawfull iudgement and determination should be made and giuen therein by an equall number of persons of both religions therevnto purposely appointed.

This notwithstanding, letting passe that manner of proceeding, at their pleasures they procured a Commission

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mission from his Maieſty, vnto the Towne of Bruna, to command them to ſurceaſe from proceeding to build their Churches begun. Which they of Bruna certifying to the Proteſtors and Superintendents of our Religion, by vs made and appointed thereunto, and therein ſought to be holpen, deſiring & requeſting, that they might therein bee ayded and proteſted by vertue of his Maieſties Letters Patents, and the Vnity made at the Aſſembly of the three Eſtates of the Realme, in the Parliament to that end holden: The Proteſtors for their parts, vpon good deliberation and aduice by them taken, thought it conuenient to call the principall Officers, Iudges, the Kings Maieſties Councell of both lawes concerning the reformed Religion, and withall, ſixe perſons of reſort and Towne (according to the Act of Parliament, and their inſtruction therein) to aſſemble and meete together in Prague, where beeing met, vpon good deliberation they found, that not onely thoſe of Bruna, but alſo all others that are ſubiect vnto the Spirituality within the Realme of Bohemia, (not onely by the Articles which are in this our Apology ſet downe in Print, but alſo for other reaſons & cauſes which here for breuity ſake are omitted) are participants of, and ought to enioy the Benefits, Graces, and Priuiledges, which belong, and are giuen by the Emperors Maieſties Letters Patents vnto thoſe of the reformed Religion: The ſaid Letters Patents among other things ſpecifying (that contrary to the ſame, and our ſecurities, no Commiſſion or Prohibition, which in any ſort might hinder, or let our proceedings, eyther from his Imperiall Maieſty, and his Heyres or Succeſſors, Kings of E

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mia, nor by any other whatsoeuer: And that if any such should bee giuen forth or permitted, the same should be of no force nor validity in any such case, what pretence or allegation soeuer should therein to the contrary bee made, set downe, or pretended.)

Whereupon, when we the sayd three Estates and Protectors, vpon good deliberation and aduice, had made and giuen this answer vnto the inhabitants of Bruna, the Hill townes, and Cloysters graues which are vnder the Archbishops of Prage, that they shuld proceed to the building vp of their Churches, and in the same for the honour of God, vse their accustomed manner of preaching, &c. (alwaies with this condition, that otherwise they should in all things behaue themselves peaceably, honestly, and ciuilly, and not to stirre, moue, nor giue occasion vnto any one of the contrary Religion, much lesse to the Lord Abbot, or the Archbishops, as being their Superiours, of the least cause of offence or motion to anger whatsoeuer, either by word or deed, (as knowing well that the same is specially, and expressely forbidden) but to the contrary, that they should behaue themselves towards them in all reasonable obedience concerning worldly and politike matters, as true subiects ought to doe.) All we of the three Estates of the reformed Religion, at the Assembly holden in the Castle of Prage, *Anno 1615.* by common consent of the Protectors, and vnder our hands in a generall and free Court, did approue, ratifie, and confirm it, and also at that Assembly made it known vnto the Emperors Maiesty, as to our King and Soueraigne

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ueraign Lord: as also diuers and sundry old wrongs, oppressions, and iniuries which were not only done and committed in the places aforesaid touching the Vnion, but also to the preiudice of his Maiesties authority Royall, vnto the common people, contrary to the expresse meaning of his Maiesties Letters Patents, hoping to procure some releefe and redresse therein, before our said Assembly should breake vp.

The said common enemies of the King, the Country, and the Peace thereof, continuing in their accustomed secret practices & deuices, and perswading themselves that they could worke the Emperors Maiesty as they list, they found the meanes that our three Estates could in no manner get any answer from his Maiesty therein, before their Assembly brake vp.

And further, besides that, certaine persons by their meanes, at common and ordinary Assemblies, Courts, & expeditions vsed all manner of hard proceedings and courses against those of the Religion: at the last, they proceeded so far, that they brought vpon our three Estates of the Religion, beeing the Emperors Maiesties true and faithfull Subiects, (besides the former ouer-heavy burthens layd vpon vs & our poore subiects) for the space of fiue yeares, being most great and intolerable taxations & contributions (towards the paying of his Maiesties debts) which we willingly granted vnto, in hope that the same would at length bee a meanes of vnburthening vs of our wrongs. This notwithstanding, after our Assembly was broken vp, (by the sollicitation of diuers of the Countries enemies) there could no answer

swere from his Maieſty be giuen vnto vs, and much leſſe any helpe or remedy was to be had therein, but to the contrary, we were rather daily more & more wronged and oppreſſed, till at the laſt, when his Imperiall Maieſty was ready to depart out of the Kingdome, and going forward on his iourney, lay at the Caſtle of Brandis, (by their procurement) he called one of the Proteſtors vnto him; Lord *Henry Matthias*, Earle of Thurin, at that time Burgrau of Carliſtein, &c. and in the preſence of two perſons ſaid to him, That hee did not acknowledge nor vnderſtand the three Eſtates of the reformed Religions petition concerning their grieuances, to be true as they alleadged, and that he had reſigned his authority concerning the proteſtion of their cauſe vnto the Archbiſhop of Prague, and that he would be no more troubled therewith. And when the ſaid Earle of Thurin humbly beſought his Imperiall Maieſty that he would be pleaſed not to commit the charge of deliuering that meſſage vnto him, forasmuch as it concerned all the three Eſtates of the reformed Religion in generall, deſiring his Maieſty that it might pleaſe him to giue order to the Lord Chancellor then being, to put the ſame in writing, and deliuer it vnto him, & he would not faile to beare it vnto them to whom it appertained to deliberate further vpon it: which although his Maieſty granted, and gaue Commiſſion to the ſaid Lord Chancellor to doe it, yet could not the ſaid written reſolution from his Maieſty be gotten nor procured from the Chancellor, notwithstanding it had beene often required and ſought for at his hands. And beſides this, the Arch-

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Arch-bishop of Prage, commanded the new Church at Cloystergrauē (the building whereof cost a great summe of money, and whereunto some of the Electors, Princes of Germany, and other Noble-men, had liberally contributed) in contempt of the Gospell to be defaced, throwne downe, vterly spoiled, and laid euen with the ground: And likewise commanded those of Bruna (contrary to the Vnion) to deliuer their Church vnto the Abbot, and not to vse it, and to leaue the keyes thereof in the Chancerie of Bohemia: which because they denied to doe, and desired that they might still haue the vse thereof, diuers of the principallest persons among them were cited to appeare in the Castle of Prage, and there with great weeping, crying, and clamour, made by their wiues and children, were held prisoners.

This being done, in such manner as you haue heard, and among many other things, diuers and sundry grieuances and oppressions in seuerall places still were committed and done, and from the said places certified vnto the Protectors, who by the common people were blamed and taxed, and charged not to haue done their best endeouours to let and withstand them: Wee the chiefe Officers, the Kings Maiesties Councell, and Iudges of both Lawes; as also sixe persons out of euery Iurisdiction of the Religion assembled together in Prage at a certaine day thereunto appointed: where being met, we with them, deliberately considering vpon the matter, desiring to proceed peaceably and quietly therein, did nothing else in that Assembly, but one-

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ly agreed, that by submissive Supplications, one directed to the Regent, the other to his sacred Maiestie, which we sent vnto Viana, we would humbly craue that his Maiestie would bee pleased to stay those violent proceedings, and withall to cause those Citizens of Bruna, that were detained prisoners, to be forthwith released: And to that end also we by writing desired the States of the Marquisdome of Morauia, the Princes and States of vpper and nether Sileria, and the States of the Marquisdome of higher and lower Lusuirz, being Prouinces incorporated vnto this Kingdome, that in submissive manner they would vouchsafe to petition vnto his sacred Maiestie for vs. Which done, we presently agreed with the Protectors to meet together another day, in the Emperour *Charles* the fourth his Colledge, the Munday after Rogation Sunday last past, about the same matter, if in the meane time we receiued no answer from his Maiestie of our petition. But vpon the said day, when we met againe, according to our determination, we vnderstood, that in all that time there was no answer, touching the same, comne from his Maiesty, and also that our troubles and oppressions were not stayed, nor diminished: but to the contrary, by the meanes, procurements, and malice of our enemies, that his Maiestie had written a sharper letter vnto the Regent, therein not onely blaming the Protectors, but also all vs of the three Estates of the Reformed Religion, willing him to certifie the same vnto the Protectors; the Contents thereof being as followeth.

- 1 First, that his sacred Maiesty the Emperour vnderstood,

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vnderstood, and esteemed, that the same our meeting and Assembly, was wholly done and called, against the supreme Authority of his Imperiall and Kingly person.

2 That both the demolishing of the Church in the Citie of Cloystergrawe, and the punishing of the disobedient Citizens of the Towne of Bruna, belonging to the Cloyster, were both done by his Maiesties owne permission and commandement.

3 That we had proceeded further in those cases, then his Maiesties Letters Patents permitted, or authorized to the States of either of the two Religions.

4 And lastly, that wee had vsed and retained Strangers in matters vnlawfull, and that we maintained and defended their open disobedience and mutinies against his Imperiall Maiestie, and sought to support them therein, which his Maiestie did little expect at the hands of some of those that were the Authors of those proceedings.

Adding further (that seeing we abused his Maiesties gracious fauour and clemencie, and sought to proceed further in those matters then wee ought) his Maiestie would not faile to looke better into, and to enquire more thereof; and therein to do iustice, and to punish euery one of the Offenders in that manner, according to their deserts: Prohibiting the Defenders in the meane time, vntill his Maiesties returne into that Kingdome; or vpon further order therein by him to be taken, not to summon such meetings any more: Withall, willing the Lord Regent, to certifie and to warne the Townes-men

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vs, and their sinister practises against vs, we seeking to eschew and preuent, when by meanes of their crafty conspiracies, wee could haue no answer from his sacred Imperiall Maiestie of our humble petitions; as also that his Maiestie, by the strange practises of them, and others their adherents, was so perswaded, that he beleeued all whatsoeuer they falsely deuised and alledged; & would by no meanes credit, nor heare vs speake for our selues: Insomuch as that the very name of the Reformed Religion, and Protectors thereof, was most odious in his Maiesties eares, which they themselves lewdly were so bold euery where to boast and brag of.

Besides this, as it is euidently knowne to all men, when they would call any honest man in question, they vsed all the meanes they could (though it were against all right, reason, or orderly proceeding) to bring many men, by strange deuices, into the danger of losse of life and goods; specially, such as were of the Reformed Religion: and by their iudgements and decrees, made black seeme white, and white blacke: the Kings faithfull and true Subiects, disloyall; and his disloyall subiects, iust and true; raysing and aduancing euill and vnfit persons to honourable Estates and Dignities; and disgracing and defaming such as were worthy of honour and desert; cruelly handling, and strangely dealing with, not onely their owne Subiects, but those also of the Kingdome, as well vnder his Maiesties Dominion, as the Spirituality, for matters of Religion; and against their wils, cruelly (contrary to the manifest decrees of the Vnion) forced and compelled them

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to be of their Papiſticall Religion: And by the Kings Iudges menaces and threatnings, brought diuers of the Cities to that point, that they were compelled, that they ſhould no more vnder-write to be obedient at the Calling and Summons of thoſe of the Reformed Religion, nor any more to aſſemble and meete together with them; and many other indirect courſes. And being asked by vs, whether they themſelues were the Authors and Deuiſers of the Letter, and condemnation aforeſaid made againſt vs, they could not deny it.

For theſe cauſes aforeſaid, wee haue proceeded againſt two of their League and Confederacie: the one called *William Slavata* of Chulin, and Coſchumberk; the other *Ianſlaus Berzida*, of Martinitz, otherwiſe called *Smetſanckii*, as perturbors and violaters of the Lawes and common-peace of the Land: who, for that not reſpecting their Offices wherein they were placed, haue moſt ſhamefully and wickedly abuſed the ſame, to the great diſhonour of his ſacred Imperiall Maieſtie, our ſoueraigne Kings authority, & the breach of the peace of this Realme, and haue put both of them together, with the Secretarie their Prouoker, & as it were bondſlaue, who with them hath ſowne and raiſed many factions and ſeditious in the Townes of Prage; hauing firſt found and proued them to be ſuch perſons as in truth they are, according to the old accuſtomed manner, out of their Offices and Dignities. Againſt whom certainly (becauſe they are yet liuing) as alſo the goods and reueneues of them, and of all others, that defend and excuſe them; or that will taxe, aſſaile, or ac-
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cuse for the same: and likewise against as many others, the violaters of the said Letters Patents, and Vnion, as we can by any meanes finde out (specialy against *Paul Michna*, a most wicked, pestiferous man; a Traytor and violater of the Lawes and publicke peace of the Land, who from base and meane Parentage, being advanced to the Secretaries place of the Chancerie in Bohemia, in short time waxt so proud, that he, together with our said Enemies, did vsurpe and take vpon him the whole gouernement and administration in this Kingdom, ouer the States, and made himselfe fellow with the principall Officers and Iudges of the Land: and despising or contemning them, boldly and rashly thrust himselfe into matters which belonged not vnto him, and by deceits & craft wrought many mischiefes in this Land, raised factions, troubles and contentions, and by all the meanes he could, laboured, & sought to bereaue the States of the Reformed Religion of all their Priuiledges, and now is gone and absenteth himselfe out of the Country) whom we will condignely punish according to his and their deserts. To the which end, for the good of his Imperiall Maiestie, and this Kingdome, our natieue Country, and for the defence of our wiues & children, as also of the whole Realm, from al wrong and mischiefe, we now at this present, assembled our selues in the Castle of Prage, which we haue not done of purpose in any sort to oppose our selues against the authority Royall of his Imperiall Maiestie, our most gracious King, and soueraigne Lord, or to wrong or hurt our louing friends and kinsmen of the contrary Religion (so they will liue in

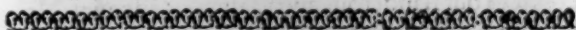
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in peace) sith it is manifestly knowne that hereby no other Secular or Ecclesiasticall person is hurt or hindered, nor any tumult or sedition made, but throughout all the Townes of Prage, as also throughout the whole Realme, Peace shall be obserued and kept, vnlesse it bee in such causes as are before rehearsed, and not to be auoided, and wherein we neither ought, nor can possibly do lesse then we haue done. Wherefore we hope, that his Imperiall Maiesty, our most gracious King and soueraigne Prince, will not otherwise interpret our meanings and actions, nor giue credit to our slanderous and malicious enemies: Neither do we think that our fellow-subiects and friends of the contrary Religion, for whatsoever wee shall iustly do, or haue done, against those that are violaters and perturbbers of the Letters Patents, Couenants, Conditions, Immunities, Peace, and common Vnity of this Realme, or that hereafter shall be done; and much lesse any other, in their owne, or other mens names, either openly or secretly, will for that cause, declare or shew himselfe to be our enemy: But rather hope, that every man, well weighing, considering, and calling to minde the reasons and causes aforesaid, and the iust deserts and merits of the said persons, as also that our meaning and intent is not, nor neuer was, in the least manner, or in any sort, to do any thing against the Emperours Maiestie, our most gracious soueraigne Kings authority, or against the Romish Religion, and the Vnion betweene vs made; will not onely excuse, but also take part with vs, and aide vs in all things that concerne the preferuation of the Priviledges and Immunities of this

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Realme, together with the concord and mutuall loue, peace, and amity thereof) against all those that withstand it. Therefore wee most humbly beseech his Imperiall Maiestie, our most gracious King and so-ueraign Prince, that it would please him (if need shall require) to publish another, and more large Apologie, for our excuse and iustification vnto the world.

Given in the Castle of Prage, in our common Assembly, vpon Friday, next after the Feast of the Ascension of our Lord Iesus Christ. *Ann. 1618.*



Reasons whereby it is shewed and proued, that the people of Bohemia, that are Subiects to the Monasteries and Clergie of the same Realme, in their resorts, by the Letters Patents, and the Union, contracted and made betweene those of the Reformed Religion, and the Papists, haue liberty to build themselves Churches, and freely to exercise their Religion therein, without interruption.

I **F**IRST, it is declared, and expressly set down in his Maiesties Letters Patents, that all the united members of the Reformed Religion, viz. the Lords, and Knights, as also those of Prage, Rutenbergh, and other Townes, together with their Subiects; and, briefly, all those that make profession of, and acknowledge the Bohemian Confession, no man excepted, shall and may freely and peaceably in all places, exercise their Christian Religion of communicating vnder both kinds, according

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cording to the said Confession, and the Vnity made, and shall be suffered quietly to professe and confesse their faith and Religion without interruption.

2 That from the day of the date thereof, none of the superiour free Estates, nor any of the Cities, Townes, nor Country people shall, neither by their Magistrates, nor any other person whatsoever, Spirituall or Temporall, be troubled for their said Religion, neither by force or violence be constrained or compelled to exercise the contrary Religion by any meanes whatsoever.

3 Thirdly, that against the said Priuiledge, no Counter-mand, nor any other prohibition which may in any sort be, or procured, the least impediment or alteration thereof, from his Imperiall Maiestie, his Heires and Successors, Kings of Bohemia, shall not be made nor granted: and if any such thing shall happen, or be enterprised and taken in hand by any one, it shall be of no force nor vigour; neither shall there be any further pursuite thereof made in Law, or otherwise directly or indirectly whatsoever.

4 That his Imperiall Maiestie certifieth and giueth all supreme Officers, both present and future, to vnderstand, that it is his will and pleasure, that the Barons, Knights, Townes of Prage, Rutenbergh, and other places, together with all their Subiects; and namely, all those that professe the Reformed Religion, and acknowledge the Bohemian Confession, by vertue of his Maiesties Letters Patents, shall be suffered and permitted by them, and euery of them, freely to enioy all the Articles, Clauses, and Sentences therein set downe and declared, and no hin-

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for the same, by any man, but to the contrary, that they shall aide, helpe, & assit them therein to the vttermost of their powers: And if it shall happen that any Spirituall, or Temporall person shall doe any thing contrary to his said Maiesties Letters, or to the end thereby to disanull or interrupt the same, his said Maiestie shall and will, as also his Heires and Successors, Kings of Bohemia, and the States of this Realme, every one of them for their parts, proceed against euery such persons, as against perturbators of the common Peace and Tranquillity of the Law, and will defend and protect the said States of the Reformed Religion, in all respects, as the Articles in the Statute of the Vnion concerning the peace of the Land, containe and import.

5. And in the Articles of Vnion between both the religions, for the better explaining of the Letters Patents, as also in the Exchequer or Office of the Rowls or Records of the Realme, in *Quateruo Emptionum argenteo, Anno 1609.* it is inserted in these words, That in such places or Cities vnder the Kings, Queenes, or the Emperors Maiesties regiment, those of the reformed Religion, that haue not their owne particular Churches, places of burial, nor any places among those of the contrary religion, by vertue of his Maiesties Letters Patents, shall haue power to make and prepare Churches, Hospitals, and Burying places for themselves whensoever they will.

6. In the coniunction of the States of the Religion in Bohemia, and the Papists, with the Princes and States

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States of the Dutchy of Silesia, these words are inserted. Whosoever, vnlesse it be the Emperors Maiesty himselfe, (whether he be a Spirituall, or a Temporall person, of what dignity or condition soeuer, none excepted) cyther in his Imperiall Maiesties name, his owne, or any others whatsoeuer, shall goe about, or attempt to trouble or molest the Lords of the three Estates of the Crowne of Bohemia, or the Princes and States of Silesia, or Slesia, that are of the *Ausburge* Confession, or any of the Subiects of the same profession, whether they be vnder Spiritual or Temporall, Catholike or Euangelicall iurisdiction in their Christian religion, Churches, Scholes, or Consistories, in any manner, or vnder any pretence whatsoeuer of right belonging before to the Catholike foundations, Cloysters, Churches, Scholes, Consistories, Rents, In-comes, or Reuenues, and now at this present are vsed and enioyed by these of the reformed Religion in both countries, and ~~for~~ remaine so, and would molest them for the same, it shall bee lawfull for all the sayd States of the reformed Religion, to ioyne and stand fast altogether, and to doe their vttermost endeouour to the last drop of blood in their bodies, for the defence of the reformed Religion, Churches, Scholes & Consistories, and their appurtenances, and to hold and keepe the same for their security: And that whensoeuer they or any of their subiects or others of their profession, that are vnder temporall or spiritual iurisdiction, as aforesaid, are troubled or vexed, or by any Magistrate assailed or assailed violently, vnder, or by what meanes or preence soeuer it be, as if they were seditious &

Rebels, or otherwise, (as the enemies of God and his Word are wont to doe, and daily practise the same, as we commonly see.) The said three Estates of the reformed Religion in the Kingdome of Bohemia, vpon the first motion thereof made vnto them by the Princes & States of Silesia, within one month then next after ensuing, shall leuie one thousand horsemen, & two thousand footmen; at the second time, the like number; and at the third time, all the forces they can make and send them to ioyne with their forces in Silesia, to aide and assist them: and the like shall be done by the Princes and States of Silesia, in the Bohemians behalfe, if need require. Which their said coniunction, action, and vntity, his Imperiall Maiesty shall fully & evidently confirm & allow.

7. In his Maiesties Letters Patents giuen & granted to those of Silesia, it is likewise expressly signified and set downe, that all the Subiects of the Prouinces of Silesia, whether they be vnder Spiritual or Temporall Princes, Commanders, or hereditary Princes of Dutchies, Cities, Townes and Villages, and other Magistrates, none excepted, shall be therein comprehended, in these words: That none of them, whether they liue vnder spirituall or temporall power & iurisdiction, shall be compelled to vse any other religion then that they profess, neyther shall bee sent away, or banished from his dwelling place, nor put from his office or dignity for religion, or in any sort vexed, molested or troubled for his conscience.

These Letters Patents granted to Silesia, were after ours, and by vs and our meanes proceeded, neyther

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ther were they largelier made to them, then to vs, nor vnto vs then to them; & yet we as the superior members, cannot be of worse or meaner condition: besides this, the Articles in our Letters Patents, are generally & compendiously contained, but in the Silesian Patent, more expressly and particularly declared.

8. At the making of his Maiesties Letters Patents touching the Vnion, it was not otherwise meant nor intended, then that the Cloysters are his Imperiall Maiesties princely goods and reuenues, and that he, as the superior, hath full power over them, as it is sufficiently knowne vnto them that then were present at the time of the making of the contract.

9. That in the Kingdome of Bohemia, the Spirituality haue no singular state as those of Morauia and other Prouinces haue, neyther haue any voyce in Parliament, but are distinguished & ordered by the Emperors Maiesty among the other States, in all things concerning them.

10. That all Ecclesiasticall goods be of the Archbishopricke, as also of all the rest by superior right, & are vnder the power and disposition of the Kings of Bohemia, as the highest and supremest founders and Patrones thereof.

11. That the same Ecclesiasticall goods by the Statutes of the Land, D. 40. belong to the Kings Exchequer or reuenue; wherefore, according to a Statute of the Realm, *Anno 11.* no Colledge nor Cloyster, without the Kings cōsent, can alienate or change any thing belonging thereunto, and if they do pawn, sell, change, or alienate any thing thereof, it shall be of no force, and that whosoever doth take any thing
of

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of them in that sort, he shall restore the same againe freely vnto the King, or to any other to whom it shall please the King to appoint him to doe it.

12. That Spirituall men are feodaries and administrators of their temporal goods, only for their lifetime, and so they ought to vnderstand it; for that the Kings of Bohemia alwaies had right and power ouer their spirituall goods, to sell the same vnto any of the inhabitants of the Land, without the consent of the said Spirituall persons, and to alienate and make them hereditary, and to record them for such in the Records of the Exchequer or Rowles: whereof many examples are extant in the reignes of *Ferdinando, Maximilian*, and *Rodolphus*, Emperours and Kings of Bohemia.

F I N I S.



